## THE BIBLE ORCHARD.

DR. TALMAGE'S SERMON ON THE FRUITS OF PARADISE.

The First Orchard Described in All Its Beauty and Perfection-The Lesson of Its Creation Before the Fish and Birds Solomon's Orchards and Gardens. (Copyright, by American Press Asso

ciation.)

Dr. Talmage finds the divine hand in all the dominions of the natural world, and this sermon presents religion in its most radiant attractiveness. The text is Genesis i, 11, "The fruit tree yielding fruit after his kind."

It is Wednesday morning in paradise. piece nor the fish take their first swim until the following Friday. The solar and lunar lights aid not break through the thick, choatic fog of the world's manufacture until Thursday. Before This story of Eden is rejected by some that there was light, but it was electric light or phosphorescent light, not the light of sun or moon. But the botanical and pomological productions came on Wednesday-first the flowers and then the fruit. The veil of fog is lifted, and there stands the orchards. Watch the sudden maturity of the fruit In our time pear trees must have two years before they bear fruit, and peach trees three years, and apple trees five years, but here instantly a complete orchard springs into life, all the branches bearing fruit. The insectile forces, which have been doing their worst to destroy the fruits for 6,000 years, had not yet begun their invasion. The curculio had not yet stung the plum, nor the caterpillar hurt the apple, nor had the phylloxera plague, which has devasted the vineyards of America and France, assailed the grapes, nor the borer perforated he wood, nor the aphides ruined the cherry, nor the grub punctured the nectarine, nor the blight struck the pear. There stood the first orchard, with a perfection of rind, and an exquisiteness of color, and a lusciousness of taste, and an affluence of production which it may take thousands of years more of study f the science of friuts to reproduce.

days before the fish and birds and surfaces. No orchard of olden or modthree days before the cattle? Among ern time, probably, ever had its thirst other things, to impress the world with so well slaked. The largest of those resa lesson it is too stupid to learn-that ervoirs is 582 feet long, 207 feet wide fruit diet is healthier than meat diet, and 50 feet deep. These reservoirs and that the former must precede the Solomon reiers to when he says, "I latter. The reason there are in the made me pools of water, to water thereworld so many of the imbruted and sen- with the wood that bringeth forth herds and avaries and the fish ponds. about alll the day. Josephus, the hishim for the fruits which he made the the sun." first course of food in the menu of the world's table-the acids of those fruits ing ride in these luxuriant orchards he

THE FRUIT DIET.

g too jour? chards breathe the glow, the leaves re- and wishing to praise the coming Christ moved that the crimson or pink or saf- he says, "As the apple tree among the fron or yellow or brown may the better trees of the wood, so is my beloved." appear, while the aromatics fill the air And wishing to describe the love of the with invitation and reminiscence. As church for her Lord, he writes, "Comyou pass through the orchard on these fort me with apples, for I am sick of autumnal days and look up through love," and desiring to make reference the arms of the trees laden with fruit to the white hair of the octogenarian, you hear thumping on the ground that and just before having noticed that the which is fully ripe, and throwing your blossoms of the almond tree were white arms around the trunk you give a he says of the aged man, "The almonds shake that sends down a shower of trees shall flourish." The walnuts and gold and fire on all sides of you. Pile the pomegranates and the mandrakes up in baskets and barrels and bins and and the figs make Solomon's writings a on shelves and tables the divine supply. divinely arranged fruit basket. But these orchards have been under the assault of at least 60 centuriesthe storm, the droughts, the winters, the insectivora. What must the first orchard have been? And yet it is the explorer's evidence that on the site of that orchard there is not an apricot or an apple, or an olive-nothing but desert and desolation. There is not enough to forage the explorer's horse, much less to feed his own hunger. In other words, the first orchard is a lost orchard. How did the proprietor and the proprietress of all that intercolumniation of fruitage let the rich splendor slip their possession? It was, as now, most of the orchards are lost-namely by wanting more. Access they had to all the fig trees, apricots, walnuts, almonds, apples-bushels on bushelsand were forbidden the use of only one tree in the orchard. Not satisfied with all but one, they reached for that and lost the whole orchard. Go right down through the business marts of the great cities and find among the weighers and | matic, the pungent, the arborescent, the clerks and subordinates men who once commanded the commercial world. They had a whole orchard of successes, but they wanted just one more thing, one more house, or one more country seat, or one more store, or one more railroad, or one more million.

FOR ONE MORE TREE. They clutched for that and lost all they had gained. For one more tree they lost a whole orchard. There are business men all around us worried nearly to death. The doctor tells them they ought to stop. Insomnia or indigestion or aching at the base of the brain or ungovernable nerves tell them they ought to stop. They really have enough for themselves and their families. Talk with them about their overwork and urge more prudence and longer restand they say: "Yes you are right. After I have accomplished one more thing that I have on my mind I will hand over my business to my sons and go to Europe and quit the kind of exhausting life I have been living for the past thirty years." Some morning you open your paper, and, looking at the death column, you find he suddenly departed this life. In trying to win just one more tree he lost the whole orchard.

Yonder is a man with many styles of Innocent entertainment and amusement He walks, he rides, he plays tenpins in private alleys, he has books on his in its sublime effort, leaves the Mother table, pictures on his wall and occasional outings, concerts, lectures, baseball tickets and the innumerable delights of friendship, but he wants a key to the place of dissolute convocation. Of druggists at \$1.00, or sent by mail on receipt the wants association with some member of a high family as reckless as he sole information for all Methers, mailed free. ber of a high family as reckless as he to affluent. He wants, instead of a

life. The one membership, the one bad ments and noble inspirations of a lifetime. By one mouthful of forbidden fruit he losses a whole orchard of fruit unforbidden.

tures passed before our progenitor that he might announce a name, from eagle to bat and from lion to mole, so I ply whole towns and villages, if they turned away from all those other trees they will have though it cost them all paradise.

THE EDENIC STORY REPEATED. as an improbability, if not an impossibility, but nothing on earth is easier for me to believe than the truth of this Edenic story, for I have seen the same thing in this year of our Lord 1897 I could call them by name, if it were politic and righteous to do so, the men who have sacrificed a paridise on earth and a paradise in heaven for one sin. Their house went. Their library went. Their good name went. Their field of usefulness went. Their health went. Their immortal soul went. My friends there is just one sin that will turn you out of paradise if you do not quit it. You know what it is, and God knows, and you had better drop the hand and arm lifted toward that bending bough before you pluck your own ruin. When Adam stood on tiptoe and took in his right hand that one round peach or apricot or apple, satan reached up and pulled down the round, beautiful world of our present residence. Overworked artist, overwrought merchant, ambitious politician, avarious speculator, better take that warning from Adam's orchard and stop before you put out for that one thing more.

But I turn from Adam's orchard to Solomon's orchard. With his own hand he writes, "I made me gardens and orchards." Not depending on the natural fall of rain, he irrigated those orchards. Pieces of the aqueduct that watered those gardens I have seen, and the reservoirs are as perfect as when thousand of years ago the mason's trowel Why was the orchard created two smoothed the mortar over their gray sual is that they have not improved by trees." Solomon used to ride out to the mighty, unnoticed fact that the that orchard before breakfast. It gave orchards of paradise preceded the him an appetite and something to think Oh, those fruit bearing trees on the torian represents him as going out banks of the Euphrates, and the Gihon "early in the morning from Jerusalem and the Hiddekel! I wonder not that to the famed rocks of Etam, a fertile the ancient Romans, ignorant of our religion, delightful with paradises and God, adored Pomona, the goddess of running springs. Thither the king, in fruits, and that all the sylvan dieties robes of white, rode in his chariot eswere said to worship her, and that corted by a troop of mounted archers groves were set apart as her temples. chosen for their youth and stature and You have thanked God for bread a clad in Tyrian purple, whose long hair, thousand times. Have you thanked powdered with gold dust, sparkled in

After Solomon had taken his mornto keep the world'stable from being in- would sit down and write those wonginid, and their sweets to keep it from derful things in the Bible, drawing his illustrations from the fruitshe had that At this autumnal season how the or- very morning plucked or ridden under,

RELIGION A LUXURY.

What mean Solomon's orchards and Solomon's gardens, for they seem to mingle, the two into one, flowers underfoot and pomegranates overhead? To me they suggest that religion is a luxury. All along the world has looked upon religion chiefly as a dire necessity nuts and the pomegranates of Solo--a lifeboat from the shipwreck, a ladder from the conflagation, a soft landing place after we have beeen shoved off the precipice of this planet. As a consequence so many have said, "we will await preparation for the future until the crash of the shipwreck, until the conflagation is in full blaze, until we reach the brink of the precipice." No doubt religion is inexpressibly important for the last exigency. But what do the apples and the figs and the melons and the pomegranates and the citron and the olives of Solomon's orchard mean? Luxury. They mean that our religion is the lucious, the aroefflorescent, the foliaged, the umbrageous. They mean what Edward Payson meant when he declared, "If my happiness continues to increase, I can not support it much longer." It means what Bapa Padmanji a Hindoo convert meant when he said, "I long for my bed, not that I may sleep-I lie awake often and long-but to hold communion with my God."

It means what the colored man said when he was accosted by the colporteur, "Uncle Jack, how are you?" "I is very painful in my knee, but, thank my heavenly master, I'm cause to be

Who can measure the influence of a It lasts through all ages and enters the confines of eternity. With what care. therefore, should she be guarded and how great the effort be to make her life happy.

Mother's Friend makes child-birth

easy, assists nature stronger after than before confinement, and robs the trying hour of its terror. No Mother can afford to neglect its use.

quiet Sabbath, one of carousal. He thankful. My good master just gib me document of national importance was orchard, to sit down under the tree of wants the stimulants of strong drinks. nuf to make me humble." "And do He wants the permission of a profligate you enjoy religion as much now, uncle Jack, as when you could go to church habit, the one carousal, robs him of all and class meetings?" "Yes, I 'joyshim the possibilities and innocent enjoy- more. Den I truss to de people, to de meetings, to de sarment, and when I hear de hymn sing and de pray I feels glad. But all dis ain't like de good Lord in de heart, God loves here." It You see what an expensive thing is sin means sunrise instead of sundown. It It cost a thousand times more than it menas the Memnon statue made to sing is worth. As some of all kinds of quad- at the stroke of the morning light. It rupeds and all kinds of winged crea- means Christ at the wedding in Cana. It means the "time of the singing of birds is come." It means Jeremiah's "well watered garden." It means Davsuppose there were in paradise speci- id's "oil of gladness." It means Isalah's mens of every kind of fruit tree. And "bride and bridegroom." It means in that enormous orchard there wasnot Luke's bad boy come home to his faonly enough for the original family of ther's house. Worldly joy killed Leo two, but enough fruit fell ripe to the X, when he heard that Milan was capground and was never picked up to sup- tured. Talva died of joy when the Roman senate honored him. Diagora The birds did not sing their opening had existed. But the infatuated couple died of joy because his three sons were to judge the quick and the dead." crowned at the Olympian games. Sopand faced this tree, the fruit of that hocles died of joy over his literary successes. And religious joy has been too much for many a Christian and his soul has sped away on the wing of hosan-

THE REPLY OF WELLINGTON.

An old an poor musician played so well one night before his king that the next morning when the musician awoke he found his table covered with golden cups and plates and a princely robe lying across the back of a chair and richly caparisoned horses were pawing at the doorway to take him through the street in imposing equipage. It was only a touch of what comes to every man who makes the Lord his portion, for he was waiting for him, direct from his king, robes, banquets, chariots, mansions, triumphs, and it is only a question of time when we shall wear them, drink them, ride in them, live in them and celebrate them. You think religion is a good thing for

a funeral. Oh, yes! But Solomon's orchard means more religion is a good thing now when you are in health and prosperity and the appetite is good for citrons and apples and apricots and pomegranates. Come in without wasting any time in talking about them and take the luxuries of religion. Happy yourself, then you can make others happy. Make just one person happy every day and in 20 years you will have made 7,300 people happy. I like what Wellington said after the battle of Waterloo and when he was in pursuit of the French with his advance guard and Colonel Harvey said to him, "General, believe God put all the flowers, and you had better not go any farther, for you may be shot by some straggler bright metals, and all the music, and from the bushes." And Wellington replied: "Let them fire away. in this little world of ours. How much The battle is won and my life is of no value now." My friends, we ought never to be reckless, but if, through the pardoning and rescuing grace of Christ, you have gained the victory over sin and death and hell, you need fear nothing on the earth or under the earth. Let all the sharpshooters of perdition blaze away. You may ride on in joy triumphant. Religion for the funeral. Oh, yes! But religion for the wedding breakfast. Religion for the brightest spring morning and autumn's most gorgeous sunset. Religion for the doy when the stocks are up just as much when stocks are down. Religion when respiration is easy as well as for the last gasp; when the temperature is normal as well as when it reaches 104. It may be a bold thing to say, but risk it, that if all people, without respect to nity of procession on white horses belief or character, at death passed into everlasting happiness, religion for this world is such a luxury that no man or woman could afford to do without

it. Why was it that in the parable of the prodigal son the finger ring was ordered put upon the returned wanderer's his tired feet? Are not shoes more important for our comfort than finger rings? Oh, yes! But it was to impress the world with the fact that religion is a ring on his hand and shoes on his feet." If in sermonic, or exhortatory or social recommendations of religion that for our safety we must have it when the door of the next world is opbegins to open." But show them the radiant truth, that the table of God's love and pardon is now laid with all supply, and they will come in and sit terrestial and celestial. Oh, fetch on the citrons and the apples and the walmon's orchard.

THE ORCHARD OF PILATE. But having introduced you to Adam's orchard and carried you awhile through Soloman's orchard, I want to take a walk with you through Pilate's orchard of three trees on a hill 70 feet high, ten minutes' walk from the gate of Jeru-

After I had read that our great-grand father and great grandmother had been driven out of the first orchard, I made up my mind that the Lord would not be defeated in that way. I said to myself that when they had been poisoned by the fruit of that one tree, somewhere, somehow, there would be provided an antidote for the poison. I said:" Where is the other tree that will undo the work of that tree? Where is the other orchard that will repair the damage received in the first who were born in the country and orchard?" And I read on until I found never got over it. Now you may have the orchard and its center tree as streets of gold in heaven. Give me mighty for cure as this one had been the orchards with 12 manner of fruits for ruin, and as the one tree in Adam's and yielding their fruit every month, orchard had its branches laden with the and the leaves of the tree are for "the red fruit of carnage, and the pale fruit healing of the nations, and there shall of suffering, and the spotted fruit of be no more curse, but the throne of decay, and the bitter fruit of dissap- God and the Lamb shall be in it, and pointment, I found in Pilate's orchard his servants shall serve him, and they a tree which, though stripped of all its shall see his face, and his name shall leaves and struck through by an iron be in their foreheads, and there shall bolt as long as your arm, nevertheless be no night there, and they need no bore the richest fruit that was ever candle, neither light of the sun, for the gathered. Like the trees of the first Lord God giveth them light, and they orchard, this was planted, blossomed shall reign forever and ever." But and bore fruit all in one day. Faulwas just think of a place so brilliant that impulsive and vehement of nature, and the noonday sun shall be removed from he laid hold of that tree with both arms the mantle of the sky because it is too and shook it till the ground all round feeble a taper. Yet most of all am I looked like an orchard the morning impressed with the fact that I am not after an autumnal equinox, and, care- yet fit for that place, nor you either. ful lest he should step on some of the By the reconstructing and sanctifying fruit, gathered up a basketful of it for grace of Christ we need to be made all the Galatians, crying out, "The fruit of over, and let us be getting our passthe spirit is love, joy, peace, long suf- ports ready if we want to get into that fering, gentleness, goodness, faith, country. An earthly passport is a permeekness, temperance." The other sonal matter, telling our height, our two trees of Pilate's orchard were load- girth, the color of our hair, our feaed, the one with the hard fruits of tures, our complexion and our age. I obduracy and the other with the tender canot get into a foreign port on your fruit of repentence, but the center tree passport, nor can you get in on mine. on the exact place where it was plant- divine signature, written by the wounded!-the center tree of that orchard ed hand of the Son of God, to get into

kept inviolate, and there have been trees of great girth and immense shade and vast wealth of fruitage, but no other tree had such value of reminiscence or depth of root or spread of branch or infinitude of fruitage as the center tree of Pilate's orchard. Before I pass this day from under it I would like to drop on both knees, and, with both hands outspread and uplifted toward the heavens, cry out with all the nations of earth and heaven: "I believe in God, the Father Almighty, Maker of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell. The third day he rose from the dead. He ascended into heaven, and sitteth on the right hand of God the Father Almighty. From thence he shall come

ST. JOHN'S ORCHARD. Now, in this discourse of the pomology of the Bible, or God amid the orchards, having shown you Adam's orchard and Solomon's orchard and Pilate's orchard, I now take you into St. John's crchard, and I will stop there, for, having seen that, you will want to see nothing more. St. John himself, having seen that orchard, discharged a whole volley of Come! Come! Come! and then pronounced the benediction: "The grace of our Lord Jesus Christ be with you all. Amen." Then the banished evangelist closes the book, and the Bible is done. The dead old book opened with Adam's orchard and closes with St. John's orchard. St. John went into this orchard through a stone gate, the black basalt of the isle of Patmos, to which he had been exiled. That orchard which he saw was and is in heaven.

One person will err in speaking of heaven as all material and another person describes heaven as all figurative and spiritual, and both are wrong. Heaven is both material and spiritual. While much of the Bible account of heaven is to be taken figuratively and spiritually, it is plain to me that heaven has also a material existence. Christ said, "I go to prepare a place for you." Is not a place material? God, who has done all the world building, the statistics of stars so vast as to be a bewilderment to telescopes, could have somewhere in his astronomy piled up a tremendous world to make the Bible heaven true both as a material splendor and a spiritual domain. I do not all the precious stones, and all th all the fountains, and all the orchards was literal and how much was figurativ I canot say. But St. John saw two rows of trees on each side of a river, and it differed from other orchards in the fact that the trees bore 12 manner of fruits. The learned translators of our common Bible say it means 12 different kinds of fruits in one year. Albert Barnes says it means 12 crops of the same kind of fruit in one year. Not able to decide which is the more accurate translation, I adopt both. If it means 12 different kinds of fruit, it declares variety in heavenly joy. If it mean 12 crops of the same kind of fruit, it declares abundance in heavenly joy, and they are both true.

Variety? Oh, yes! Not an eternity with nothing but music; that oratorio would be too protracted. Not an eterthat would be too long in the stirrups. Not an eternity of watching the river; that would be too much of the picturesque. Not an eternity of plucking fruits from the tree of life; that would be too much of the heavenly orchard. But all manner of varieties, and I will hand before the shoes were ordered for tell you of at least 12 of those varieties: Joy of divine worship, joy of the victories of the Lamb who was slain, joy over the repentant sinners, joy of recounting our own rescue, joy of ema luxury as well as a necessity. "Put bracing old friends, joy at recognition of patriarchs, apostles, evangelists and martyrs; joy ringing harmonies, joy of reknitting broken friendships, joy at we put the chief emphasis on the fact the explanation of Providential mysteries, joy at walking the boulevards of gold, joy at looking at walls green ened, poor human nature will take the with emerald, and blue with sapphire, risk and say, "I will wait until the door and crimson with jaspar, and aflash with amethyst, entered through swinging gates, their posts, their hinges, and their panels of richest pearl; joy that the fruits which the orchards of God's there is to be no subsidence, no .eaclove and pardon and helpfulness can tion, no terminus to the felicity. All that makes 12 different joys, 12 manner down with all the other banqueters, of fruits. So much for variety. But if you take the other interpretation and say it means 12 crops a year, I am with you still, for that means abundance. That will be the first place we ever got into where there is enough of everything, enough of health, enough of light, enough of supernal association, enough of love, enough of knowledge, enough of joy. The orchards of this lower world put out all their energies for a few days in autumn, and then, having yielded one crop, their banners of foliage are dropped out of the air and all their beauty is adjourned until the blossoming of the next May time. But 12 crops in the heavenly orchard during that which on earth we call a year mean abundance perpetually.

THE HEAVENLY ORCHARD. While there is enough of the pomp of the city about heaven for those who like the city best, I thank God there is enough in the Bible about country scenery in heaven to please those of us -how will I ever forget the day I sat Each one of us for himself needs a yields the antidote for the poisoned the heavenly orchard, under the laden branches of which in God's good time There is in old England the hollow of we may meet the Adam of the first January ...... 8.22% a tree where a king hid, and there is orchard, and the Solomon of the second Lard, per 100 iba. in New England a tree in which a orchard, and the St. John of the last December ..... 12%

which the church in the book of Canticles speaks when it says: "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste." And there it may be found that to-day we learned the danger of hankering after one thing more, and that religion is a luxury, and that there is a divine antidote for all poisons, and that we had created in us an appetite for heaven, and that it was a wholesome and saving thing for us to have discoursed on the pomology of the Bible or God among the orchards.

## WILMINGTON MARKETS.

COTTON REPORT.

Wilmington, N. C., November 20. Receipts of cotton today-2,029 bales. Receipts same day last year-2,760 bales. This season's recipts to date-190,279 Receipts to same date last year-159,191

The quotations posted at a o'clock today at the exchange. Cotton steady. Middling..... 51/4 Good middling..... 5% Same day last year, 74c.

NAVAL STORES.

Spirits turpentine-Machine barrels firm at 30c; country barrels firm at 294c, Rosin steady at \$1.15 and \$1.20. Tar firm at \$1.05.

Crude turpentine firm; hard \$1.40 yellow dip \$1.90; Virgin \$1.90. Prices same day last year-Spirits tur pentine 25c and 241/c; rosin \$1.50 and \$1.55; tar \$1.05; crude turpentine \$1.40, \$2.00 and \$1.90. Receipts teday-167 casks spirits turpen-

tine, 1,234 barrels rosin, 282 barrels tar, 42 barrels crude turpentine. Receipts to same date last year-156 casks spirits turpentine, 430 barrels rosin, 101 barrels tar, 72 barrels crude turpentine.

COUNTRY PRODUCE. Peanuts-North Carolina, prime 55@600 per bushel; extra prime. 65; fancy, 721/20 Virginia—Extra prime, 40@45c, Rice—Uplands, 65@80c; lowlands, \$1.10@

Corn-471/2@50c. North Carolina Bacon-Hams, 10@11c; shoulders, 666%c; sides, 7%68c. Chickens-Dull; spring 10@18c; hens 18@25c; roosters, 18@22c. Turkeys, (live) 7c to 10c per pound. Eggs-Firm at 16 2-3c.

Shingles-Per 1,000 five Inch, hearts and saps, \$1.65@2.10; six inch, \$2.50@3.50. Timber at \$3.00 to \$8.00 per 1,000 feet.

## MARKETS BY TELEGRAPH

FINANCIAL. New York, November 20 .- Money on call easy at 1@11/2 per cent. Prime mercantile paper 31/4641/2 per cent. Sterling exchange firm with actual business in bankers bills at \$4.85\2@4.85\% for demand, and at \$4.82\% @\$4.82% for sixty days. Posted rates at \$4.83\\@4.86\\chi2. Commercial bills at \$4.82. Bar silver 58. Mexican dollars 451/2. State bonds firm; railroad bonds firm; government bonds firm.

STOCKS.

Atchison...... 121/2 W. & L. E..... B. & O...... 121/2 W. & L. E., pre Ches. & Ohio ..... 21 | Adams Ex... .... 156 Chic. & Alton....159 | American Ex ..117 Chic., B. & Q..... 931/4 United States Del. & Hudson...1091/4 Wells Far.. ....110 Del., L. & W.....1541/2 Am. Cot. Oil.... 217/2 Fort Wayne.....170 Am Cot Oil,pre. 7376 Illinois Central..100 Am. Tobacco ... 8156 & N..... 541/2 Am. Tobac, pre.1091/2 Manhattan L.... 98 People's Gas ... 931/2 Mobile & Ohio... 24 Con. Gas .......190 J. Central.... 85% Gen. Electric .. 321/4 Y. Central....105% Lead Pittsburg....... 16734 Nat. Lin. Oil.... 17 Reading ...... 20% Pacific Mail .... 301/2 Southern Ry.... 9 Pullman Pal. ...169 South. Ry., pre.. 29½ Silver Cer.. .... 58 

BONDS.

S. N. 4's reg..127% L. & N. Un 4's.. 84% S. N. 4's cou..127% Missouri 6's . . . . 100 S. 4's reg. . . . . 112% N. J. Cen. 6's . . . . 112% S. 5's cou......1141/2 S. Caro. non-fu. 1/4 Ala. Class A..... 108 | South, Ry.. ..... 92 Ala. Class B ..... 108 Tenn N set 3's.. 86 Ala. Class C.....101 |Union Pa. 1's...1011/ Ala. Currency.... 98 | Va. Cen....... 663/ La. N. con 4's .... 100 [Va. deferred .... 4 CUTTON.

Liverpool, November 20.-12:30 p. m.-Cotton-Spot, fair demand; prices lower; American middling 31/d; sales 10,000; receipts 56,000; American 51,400. Futures opened steady; demand poor. low middling American middling. clause: November 3 11-64d; November and December 3 9-64d sellers; December and January 3 10-64d; March and April 10-64d; April and May 3 11-64d; May and June 3 12-64d; July and August 3 14-64d; August and September 3 15-64d; September and October 3 16-64d, 3 17-64d; October and November 3 17-64d. New York, November 20.-Cotton easy; middling 5 13-16c; net recipts 813; gross receipts 5,509; forwarded 2,240; sales none;

Total today and consolidated: Net receipts 60,125; exports to Great Britain 18,-; to France 8,390; to the continent 34,-: stock 865,210. Total since September 1st: Net recipts 3,356,273; exports to Great Britain 1,047,

547; to France 305,975; to the continent

Futures opened steady; sales 4,700 bales, closed barely steady; sales 54,300 bales: January 5.68; February 5.72; March 5.78; April 5.83; May 5.87; June 5.42; July 5.97; August 6.00; September 6.02; October 5.97; November 5.63; December 5.63. Spot closed easy; middling uplands 13-16c; middling gulf 6 1-16c; sales none.

PORT RECEIPTS. Galveston-Steady at 5 7-16c; net receipts 17,880. Norfolk-Firm at 5 7-16c; net receipts Baltimore-Nominal at 5%c; gross recelpts 745. ton-Dull at 5%c; net recipts 2,049; gross receipts 2,059. Wilmington-Steady at 51/4c; net receipts Philadelphia-Quiet at#6 1-16c; net re-Savannah-Steady at 51/sc; net receipts

New Orleans-Steady at 514c; net receipts 19,021; gross receipts 19,756. Mobile-Quiet at 5%c; net receipts 1.599, Memphis-Steady at 5%c; net receipts Augusta-Steady at 5 7-16c; net receipts 169; gross receipts 2,450. Charleston-Steady at 5 3-16c; net re

Cincinnati-Quiet at 5%c; net receipts Louisville-Quiet at 5%c St. Louis-Steady at 5 5-16c; net receipts

Houston-Steady at 5 7-16c; net recipts

GRAIN AND PROVISIONS. Open. High. Low. Clos.

Chicago, November 20 .- The leading futures were as follows: Wheat-November .... December ..... 95% 90% May ..... 901/2 Corn-November .... December .... 281/4 May ..... 291/4 Oats-December ..... 21% May ...... 22½ 22½ 22 22½ Mess pork per bbl— December .....\$7.27½ \$7.27½ \$7.20 \$7.20 January ...... 8.22½ 8.22½ 8.17½ 8.17½

January ..... 4.5 4.25 Short ribs, per 100 lbs—
December ... \$4.17\\ \$4.17\\ \$4.17\\ \$4.17\\ \$4.17\\ \$4.17\\ \$4.17\\ \$4.17\\ \$4.17\\ \$4.17\\ \$4.17\\ \$4.17\\ \$4.17\\ \$4.17\\ \$4.17\\ \$4.17\\ \$4.17\\ \$4.17\\ \$4.17\\ \$4.20\\ Cash quotations were as follows: Flour steady; No. 2 spring wheat, \$5\\\ 65\\\ No. 3 spring wheat, \$4688c; No. 2 red. \$54,6974c; No. 2 corn, 254c; No. 2 oats, 23c; No. 2 white, 234,6244c; No. 3 white, 23624c; mess pork. per bbl., \$7.2067.25; lard, per 100 lbs., \$4.174; short ribs sides, loose, \$4.1564.75; dry saited shoulders, boxed, 44.65c; short clear sides, boxed, 4145414c; whiskey, distilers' finished goods, per gal., \$1.18.

New York, November 20.—Flour quiet

but fairly steady; city mill patents \$.750 \$6.00; city clears, \$5.4565.60. Wheat-Spot easy; No. 2 red, 294c. Options opened steady on heavy weekly clearances and foreign buying, but eased off under realizing and closed at %c net lower. No. 2 red. January 97469974c. closed at 974c; May closed at 964c; December closed at 974c.

Corn-Spot easy; No. 2, 33%c affoat, Options opened steady with wheat, but sold off under weak cables and absence of local support, closing at Walte net lower. May closed at 34%c; December closed at 31%c. Oats-Spot flat; No. 2, 28c. Options

quiet, easy at 14c; net decline. February closed at 274c; December closed at 254c.

Lard-Quiet; western steamer 34.56 nominal; December closed at 34.47 nominal; nal; refined quiet. Pork-Dull: mess \$8.2569.00.

Eggs-Steady; state and Pennsylvania 20@25c; western fresh 22c Rice-Steady; domestic fair to extra

Molasses-Steady Cotton Seed Oil-Dull but fairly steady. Coffee-Options opened steady at un-changed prices and ruled inactive and nominal with scarcely any variation, selling checked by smaller Brazilian receipts but marked weakness shown and de-clined spot prices, Closed quiet, unchanged to 5 points lower. Sales 11,500 bags, including December \$5.25; March \$5.55. Spot coffee-Rio weak; mid easy. Sugar-Firm; fair refining 3 5-16c; re-

NAVAL STORES New York-Rosin steady: strained, com-

mon to good \$1.40@1.45. Turpentine firm at 32@32%c. Chareston-Spirits turpentine market firm at 29c; sales none. Rosin firm; sales none, unchanged. Savannah-Spirits turpentine firm at 201/4c; sales 1,033; receipts 1,357. Rosin unchanged; sales none; receipts

Cotton Futures

(Special to The Messenger.)

New York, November 20 .- The developments in the cotton market this week have not been of an important character and the net change in prices since last Saturday is small. The most encouraging feature at this moment is the indication given by the week's trading that prices have at last reached a point at which holders are apparently not willing to press sales and at which a fairly good investment demand has sprung up. Today the market was very dull. Liverpool broke 21/2-64c. Our market opened unchanged. The trading was narrow and advanced to 5.71, declined 5.68 and closed at that figure with the tone of the market barely steady. The advices being received from the south are now as bearish as they were bullish two months ago. At that time it was said that weather conditions had cut the yield to such an extent that there was no possibility of anything but a moderate outturn now. The reports say that the last six weeks of fine open weather has worked wenders; that in many sections an excellent second growth has developed and that the crop after all is going to be the record breaker which was promised early in the season. These advices and the very heavy movement of supplies are the mainstays of the bears. Decidedly better trade reports from the continent, some improvement in the situation at Manchester, heavy exports, the result of large buying by European mills and less pressure in the south are the encouraging factors and those that have been responsible for the spasmodic advances that have occurred this week. It looks now as i the market will fluctuate moderately for some time before taking a decided movement in one direction or the other. We think that at approximately these prices, an immense quantity of cotton will be absorbed and we are not inclined to believe that when the decided movement

(By Associated Press.) New York, November 20 .- The net results of today's session at the cotton exchange were a distinct disappointment to a considerable class of traders, who for some time past have been relying upon the abnormally low prices to arouse outside speculative interest in the staple. Today's business reached only 54,000 bales and the market closed barely steady at a net loss of 1 to 3 points, having worked within an exceptionally narrow scope of 3 points on the more active positions while some of the month scarcely changed after the opening. There was some little buying by a few commission houses that was charged to investment account. Shorts, however, were the best buyers. There was a weak undertone throughout the session, public cables being disappointing. It is predicted that there will be a heavy movement next week as the result of cotton now being released from quarantine restrictions.

comes it will be downward. Receipts

this week, it is predicted, will again

be staggering.

RIORDAN & CO.

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-11/03/66 円期

To be beautiful, you must have pure blood and good health. To do so, purify the blood and build up the health with the best Tonic and Blood Purifier of the age, Botanic Blood Balm ("B. B. B.") It is the old standard and reliable remedy. It never falls to cure all manner of Blood and Skin diseases, where eminent physicians, and all other known remedies have failed. Send stamps for book of particulars, to the Blood Balm Co., Atlanta, Ga. Price \$1.00 per large bottle.

POSITIVE PROOF. A lady friend of mine has for several years been troubled with bumps and pimples on her face and neck, for which she used various cosmetics in order to remove them and beautify and improve her complexion; but these local applications were only temporary, and left her skin in worse condition. I recommended an internal preparation-known as Botanic Blood Balm, (B. B. B.) which I have been using and selling about two years; she used three bottles and all pimples have disappeared: her skin is soft and smooth and her general health much improved. She expresses herself much gratified, and can recommend it to all who are thus affected. Mrs. S. M. Wilson, Iron Moun-

tain, Texas. For sale by Druggists.

Charleston and Savannah Railroad

Charleston, S. C., November 20 .- The annual meeting of the stockholders of the Charleston and Savannah railroad was held here today. All of the old officers and officials of the company were re-elected. The annual report submitted showed gross earnings \$582,-267.30, against \$416,855.77 operating evpenses. The report was considered to be entirely satisfactory.